




The garden of Wylsom

wherin ye maye gather moſte
pleaſaunt flowres, that is to
ſay, proper wytty and quicke
ſayenges of princes, philoſo-
phers, and dyuers other ſor-
tes of men. Drawen forth
of good authours, as
well Grekes as La-
tyns, by Richard
Tauerne.

1539

Solde in Lomberdſtrete
at the ſigne of the Lamb
by John Haruie.



Richarde Cauerner to the
gentle readers.

We haue here (good readers) a gar-
den or a paradysse rather of nette,
propze, quicke, and graue sayenges
of renowned persons, in which to re-
create your selves, it shalbe as I iudge
no les profytable, then pleasaunt vn-
to you. I had purposed to haue made
the boke moche longer, but beyng o-
therwyse letted, I was compelled to
cloose bp my worke. Howe be it, yf I
shall hereafter perceyue, that ye haue
any delyte and pleasure in this kynde
of studyes, I woll not stycke, when I
shall haue oportunitie, to enlarge my
garden, and adde herevnto the second
boke, If not, at lest ye haue a token &
significatiō of my good zeale holly bent
to do you such pleasur & profyte, as in
my lyttell powze lyeth. Fare you well.
At London the thyrde day of Apryll.
Anno, 1539.

Agasicles

Qui

AGASICLES

The garden of wysdome, contey-
nyng wytty and pleasant sayenges
of kynges, philosophers, and
dyuers sortes of men.

Et homo homo deus

Agasicles.



Agasicles kynge of
Lacedemon beyng
demanded by what
meanes a prynce or
ruler, maye sauely
rule withoute any
garde of men, to de-
fende his bodye,

Answered: If the prynce so ruleth his
subiettes, as a father his chyldren.
What thyng coude be spoken of a
panyn more chrystianly? Certes this
sayenge to be true pueth therperience
at this day of the most excellent prince
our soueraigne lord kyng Henrie the
eyght. Lord god w what inward ioy,
with what hartie loue & reuerence do al

A.ii. his

AGASICLES

his liege subiettes imbrace the maiestie of his graces person, and not only his liege subiettes, but also euen the very ranke traytours, whiche intended nothyng elles but sedicion, yet the incomparable maiestie of his owne person they coulde not, but haue in wonderous reuerence: Wherof shuld this come, but by reaso that his grace beareth hym so benignely, so gentilly, so louyngly to all his subiettes, that he may very well be called *pater patriæ*, the father of the countrey, or (to vse the terme of the prophete *Esaye*) the noursynge father. Do ye not thynke, that this so excellent a pynce, so entierly beloued of his subiettes, yf it were not rather for feare of foreyn enemies, then of his owne subiettes, myghte ryde & go, where-so euer his hyghnes wolde, without any garde?

Agasilas.

AGESILAVS

Agesilaus that great kyng of the Lacedemonians, when he was asked, by what meanes a manne myghte attayne to haue an honeste name amonges men, Answered: If he speake that is beste, and do that is most honeste. What thynge coulde be spoken more bryefly: and agayn, what more absolutely:

He was accustomed to say, that the office of a capytayne is agaynst rebelles to vse hardynes, and agaynst his liege subiettes gentylnes,

When a certayne vnshamefast suter heng styll vpon hym crauyng and sayenge euermore vnto hym: Syr ye haue promysed me, ye haue promysed me. In dede, q the kyng, I haue promysed the, yf the thynge be lawfull that thou askest, but yf not, I sayd it, but I promysed the not. With this propre answer he shoke of, the malapertnes of the suter: But when the fellow wold

A.iii. not

AGESILAVS

not yet cease crauyng, but aunswered agayne: It becommeth kynges to performe what so euer they graūt euen with a becke of theyr hedde. Neuer a whyt more (of the kyng) then it becommeth such as come to kynges, to aske and speake that is lawfull.

One praysed a rhetoricien, bycause he made tryāynge matiers and thynges of smal importaūce to seme weyghtie & great matiers. ¶, of Agesilaus, wolde not iudge hym a good shoemaker, whiche for a lyttell fote maketh a great payre of shoes. Undoubtedly in speakyng, the trouth is moſte allowed, and he speaketh beſte, whose tale is agreeable to the matier.

Agesilaus was wont very often to warne his ſouldiours, that they torment not theyr prifoners as felōs, but ſaue them as men. Also for chyldren taken in the warres he prouyded, that they ſhulde be brought togyther into
one

one place, to thintent that they perished not at the remouinge of the oost. The same prouisyon and care he had for the decrepite & very aged persons, whiche were taken prysoners, lest (by cause they were not hable to folowe) they myght be torne in pecis of dogges and wylde beastis. And this humanitie gatte hym a wonderful beneuolence, not onely of others, but also euen of captiues and prysoners. It is to be feared lest this Danyel kynge shall ryse at the great day, & cōdemne a great nombze of chzistian prynces & capitayns, whiche spare neyther virgyn, wydow, suckyng infantes, ne decrepit persōs, but raupsh, kyll all, bzen all, moze like Turkes then chzistians.

Agis.

A Gis kynge of the Lacedemoniās was wont to saye, that the Lacedemonians oughte not to aske, how many the enemies be, but where they

they be. Signifieng, that the victorie
 hangeth not vpon the nombze of sowl
 diours, but vppon they? hardynesse,
 courage, readynes and celeritie in set-
 tyng vppon they? ennemies. I truste
 in lyke wise that Englyshemen, when
 so euer the defence of our coũtrey shal
 call vs to warre against our enemies,
 woll not cowardely aske, howe many
 they be, but lyke fyerse & hardy cham-
 pions, where be they that dare mayn-
 teyne any false quarell agaynste oure
 moste dread soueraigne lord, and his
 people? in full a readines at a becke to
 runne, whether so euer his maiestie
 shall commaunde.

When a certayne rhetoricien pray-
 sed his science of rhetorpyke with hygh
 wordes, sayeng, that nothyng is moze
 excellent, then an eloquent oration.
 Then, q Agis, when thou holdest thy
 peace, thou arte nothyng worthe.
 Meanyng that it is moche moze excel-
 lent

LYCVRGVS

lent & gloriouse for a man to do worthy thynges, then to haue a tonge ready and swyfte to talke of worthy thynges.

Clycurgus.

Clycurgus, he that made lawes for the Lacedemonians, when he was very desirous to brynge his countrey men from theyr corrupt and vicious maners, vnto a more temperate fascion of liuyng, brought vp.ii. whelpes of one kynde, of whiche the one he suffered at home to eate deyntye meates, the other he vsed to lede out in to the fylde, and to exercyse hym in huntinge. Afterwarde he brought theym bothe forth into the Gyldhall before all the citizens, and caused to be layde there certayne delycate meates, & also by them thornes and bzyeres: forthwith he put forth an hare. So when cyther of the whelpes ran to that he was accustomed

A. v. custo

LYCVRGVS

customed vnto, the one ot the meate,
the other vpon the hare : Se ye not, o
frendes, of Lycurgus, these two whel-
pes, that where as they be of one kind,
yet bycause of theyr dyuers bynggyn-
g vp, they be now waken and are becom
farre vnylike one an other, and howe
exerccise is of moche more strength vnto
honesty, then is nature? Assuredly,
the thyng that Lycurgus dyd in his
citty, is of euery howsholder to be
done in his house, and of euery gouer-
noure in his flocke. Nature (I woll
well) is a thyng of great myght and
efficacye, but surely institution or byn-
gynge vp, is moche myghtier, whiche
is hable to amende, refoyme & streygh-
ten a croked and euyl nature, and to
turne the same into a good nature.
What maner children shalbe borne, ly-
eth in no mans powre, but that by right
bynggynge vp, they maye proue good,
lyeth in our powre.

Such

LYCURGVS

Suche citizens as abhorred marriage, and hadde leuer lyue as bachelers, Lycurgus forbade to be presented at sightes and entreculdes, and added also other shames and reproches vnto them, by this crafte dyligently prouydinge, that the citizens shuld imploye them selves to begette chyl dren. For where as it was an vsage and lawe amonges the Lacedemonians, that the yongers sholde gyue moche honour and reuerence to theyr elders, this honour he pluckt from theym, whiche by wedlock wolde not encrease the nombre of the citizens.

Lycurgus beyng demaunded, why he made a law y^e nothynge shuld be gyuen to a mayde in marriage, answered: Because neither for pouertie none might be lefte vnmarr yed, nor for ryches any desyred, but y^e euery yong man hauyng respect to y^e maners of y^e mayde, might chose her only by her vtuous conditiōs

For

LYCURGVS

For this same cause he remeued oute of the citie all paynted colours and ornaments, wherwith other women be wont eyther to set forth or to fashyon theyr beutie.

The same Lyncurgus, where as he appoynted a certayn age for maydens and also for yong men to marie at, beinge demaunded, why he dyd so, answered: To the intent that the yssue born of full growen parentes, & which be of perfyte age, may be stronge and talle.

Demaunded also why he forbadd the man to slepe all nyghte with his wife, but ordeyned that eyther of them shulde the most parte of the daye kepe companye with theyr lyke, the manne with men, and the woman with womē and with them also shulde reste all the hole nyghtes, but with his spowse he shulde not haue to do, but by stelthe, and shamefastly. First, of he, that they myght

LYCVRGVS

myght be stronge in bodyes, accompa
nyenge togyther but seldome. Secōd
ly, that loue betwen them may alweys
abyde freshe and newe. Thyrddly that
they may engendze the stronger issue.

Furthermoze in those tymes þ cha-
stytie of married women was so greate
and they so farre of, frome the lite de-
meanour, whiche afterwarde they fell
to, that at begynnyng the synne of ad-
uoutrie was thought impossyble euer
to haue chaūced amonges them. And
therfoze when a certayne auncyent La-
cedemonian named Geradas, was as-
ked of a straunger, what punysshment
aduoutrers shuld haue amōges them,
foz he coulde se no lawe made by Ly-
curgus in this behalfe: He answered:
O frende there is none aduowttrer a-
monges vs. When the other went fur-
ther & asked, what yf there were any?
Then, q he, he shall gyue so great an
ore, as shal streache his necke ouer the
moun

LYCVRGVS

mountaygne of Taygette, and drynk
of the floude of Eurota. When the o-
ther smyled and sayde, it was impossy-
ble to fynde so great an ore, And is it
not, q Geradas, as moche impossyble
that in our citie shulde be founde any
aduowterer, wherin ryches, delytes,
pleasures, and all curiouse deckyn-
ges of the bodye be hadde in hyghe re-
proche: and agayne shamefastnes, de-
murenes, and due obedyence to pub-
lyque officers in hygh estymacion and
woꝛshyppe? This Geradas full pru-
dently vnderstode, that vices coulde
not there growe, where no beddes to
sowe vices in, were suffred ne admyt-
ted, and that those thynges lye as ded
& despyced, whiche in stede of honour
be had in despyte and skorne.

When one requyred hym, that he
wolde make and ordeyne in the citie a
Democracie, that is to saye, a gouer-
nance

LYCVRGVS

naunce of the people or commons, in
steede of the gouernaunce of the lordes:
Oweyne thou, or he, fynde a Demo-
racie in thy house. In fewe wordes he
taught, that that fashyon of common
weale is not profytable to the cite,
which no man wold haue in his owne
familie. Certes, a cite or a realme is
nothyng else, then in effecte a great
howse.

Demaunded why he inacted a law
that in tymes of warres, they shulde
oftentymes chaunge theyr tentes and
pauplyons: To the entent, or he, we
maye hurte oure ennemies the moze.
The Lacedemonians bycause they
were nymble and lite, remeued with
no great busynes theyr oost: where as
theyr enemies coulde not do the same,
without theyr great incōmoditie, and
also with longer respyte: for as moche
as they caried about with them so ma-
ny baggages and burthens.

Demaun

LYCURGVS

Demanded why he ordeyned that the Lacedemonians shuld make their sacryfice and oblation with small and chepe thinges. Bicause, q he, we shuld neuer want wherwith to honour god. Who wolde not saye, but that in solemne worshypppynges of god, all royaltie and sumptuose magnyficence is lyttell ynough? But this pruden-
t pany in vnderstode that god delyteth rather in frugalytie, then in fatte sacryfices, lest vnder pretence of religio (as in our dayes it was come to passe) all abomination shulde be maynteyned.

The same Lyncurgus beyng asked why he forbade that the citie shulde be fensed with walles, Answered: Bicause that citie wanteth no walles, whiche is fensed not with stones but with men.

Socrates.

SOCRATES

Socrates the Atheniense a great philosopher, and of moste pure liuyng, was wont to teache, þ men oughte to absteyne from meates that wolde prouoke the man not hungrie to eate, & from drynkes that wold allure, the not thurstye to dryncke.

He sayd, the beste sawce is hungre, for as moch as it bothe best sweteneth all thynges, and is of no coste. And therfore he him selfe dyd euer eate and dryncke with swetnes, bycause he dyd neyther of them, but when he hungred and thursted.

Moreouer he accustomed him selfe to beare hungre and thurst. For at what tymes other men coueted moste to dryncke, then wold he neuer dryncke of the fyyst cuppe that was fylled. And when he was demaunded, why he dyd so, he aunswered, bycause he wold not accustome hym selfe to folow his affections and lustes.

B.

He

SOCRATES

He sayd, those that excercysed them selves to chastites of luyng, and sobre diette, had both farre more pleasure & lesse sorowe, then they that with moste a doo sought all the pleasures of the worlde: for as moch as the pleasures of intemperate persons, besydes the torment of theyr conscience, besydes theyr euill name and pouertie, where vnto they be at lengthe broughte, do bying for the most parte euen to their bodies also more payne then pleasure. On the contrarie parte, the thynges that be beste, & same be made also most pleasaunt, if thou acquaintest thy self with them.

He sayde, it was an hyghe reproche for a man by scrupynge and obeynge wylfully his inordinate pleasures, to make hym selfe suche one as no man wolde be glad to haue for the drudge or slaue of his house.

When he was adimonyshed by his frende,

SOCRATES

friend, & for the feastyng of his gastes,
he made very sklender prouysyon: he
answered, yf they be good men, it shall
be ynough, yf not, moze then ynough.

The same Socrates when he was
asked, why he hym selfe dyd not go-
uerne the comon welth, syth he knewe
beste howe to gouerne it, answered,
that he is moze profytable to his cou-
trie that maketh many good gouer-
nours of the same, then he whiche go-
uerneth it well hym selfe.

Demaūded by what meanes a man
myght attayne to an honest fame, If,
q he, thou studie to be such one in dede
as thou wolde be counted in name.

He sayde it was farre busyttrynge,
that where as no man professeth oz
practyseth any handy craft wout his
great shame, onles he hath lerned it a-
foze, yet to the gouernaūce of a comon
weale, men be admytted & appoynted
which neuer employed their wyttes to
lernyng.

B.ii.

He

S O C R A T E S

He was accustomed to saye, that no possession is more precious, then a trewe and good frende to a man, nor that no greater frute or pleasure can be any other where taken. And therefore he sayde, that many men do ouerthwartly and clene out of order, which beare more greuously the losse of innocency, then the losse of theyr frende, and whiche crye they haue losse the benefite that they haue conferred and gyuen for nothyng, where as in dede they haue with the same gotten them a frende better than any golde.

He was wont to saye, that he moste resembleth god, whiche nedeth fewest thynges, for as moche as god nedeth nothyng at all.

He sayde, many lyued to eate and drynke, but he contrarily dyd eate and drynke to lyue, for as moch as he vsed these thynges not for pleasure, but for the necessitie of nature.

Such

SOCRATES

Suche as bought dearly thynges ouer tymely rype, he sayde despayred, that they shulde not lyue tyll the accustomed tyme of y rypenes of thynges were come. Elles it were great folye to bye thynges bothe worse, and also dearer, where as shortly after, a man may bye the same bothe better and for lesse prce. Thus he euermore called backe agayne y desyres of men voyde of reason, vnto sobre iugement.

Also he vsed to saye, he that hath begon a thyng hath halfe done: meynunge halfe the worke is done of hym, that hath ones set vpon it. For there be many that in taryenge and takyng a bzeath, what is best to do, spende all theyr lyfe vayne.

Demanded of a certayne yonge man, whether he iudged it better for hym to marye a wyfe, oz not to marye. He answered: Whether so euer thou dost, thou shalte surely repent. Syg-
B iii nisyng

SOCRATES

nisieng, that bothe syngle life and also wedlocke haue they? incommodities and displeasures, whiche to beare a manne, muste fynde arme and prepare hym selfe. Syngle lyfe hathe these incommodities, solitarinesse, lacke of chyldren, extinguyshment of bloude, a straunger to be thynne here. Wedlocke agayn hath these, contynuall care, dayly complayntes, vpbrydyng of that she broughte, the heuy lookes of her kynnsfolke, the prating tonge of thy mother in lawe, Cuckoldemakynge, the vncertayne prouise of thy chyldren, and other innumerable incōmodities. Wherfoze here is no such choyse, as is betwene good and euyl, but suche as is betwene the heuer and the lyter incōmodities.

He wolde haue menne craue of god nothyng but good thynges without further addition, where as the people
com-

S O C R A T E S

comonly craue ryche maryages, treasures, honoures, kynngdomes, longe life, as though they wolde appoynte god what he oughte to do. But god knoweth beste what is good for vs, & what not.

He wolde that mennes sacryfices, shulde stande them in very lytell or no thynge, bycause god as he nedeth not mennes thynge, so he wayeth rather the myndes of the offerers, then the ryches. For ellys where as the naughtyeeste persons do mooste flowe in riches, it were very euill with mankynde, yf god dellyted more in the sacryfices of the euill personnes, then in the sacryfices of good men.

Lyke as we commytte the makynge of pycles or ymages, sayde Socrates, vnto them whome alredye we knowe to haue made verye godly pycles, so we oughte to admytte none
into

S O C R A T E S

into our amitie & familiare acquaintaunce, but such as we haue espyed to haue borne them selues faythfull & pꝛofytable frendes towarde other.

Walkyng about through the market, when he espyed the great multitude of merchaundyse, and thynges y^e there were solde/he thus was wonte to saye with hym selfe. Oh how many thynges be here, that I haue no nede of, but other men be vered in mynde, thynkyng thus: howe many thynges do I lacke. Socrates reioysed with hym selfe, that lyuynge accordynge to nature, and accustomynge hym selfe to fewe thynges, he neyther coueted noꝝ yet neded gold, purpull, pꝛecyouse stones, goꝝyouse hanginges, and the reste of ryche mens delytes, whych he, he was wont to saye, were moze necessarye foꝝ the playenge of tragedies oꝝ enterludes, then foꝝ the behoufe of mans lyfe.

He

S O C R A T E S

He sayde, knowledge was the beste thyng a man coulde haue, & agayne ignoraunce the worst thyng, for as moche as who so euer dothe any vnyghtuose thyng, dothe the same by cause he knoweth not what his duptye is towarde euery man. And they that be stronge of harte, be therfore so, by cause they knowe that suche thynges ought to be done, whiche the common sorte of people iuge to be eschued, and they that be intemperate personnes, are herein deceyued, that they thynke those thynges to be swete, pleasaunt, and comblly, whiche be nothyng so in dede. Wherfore the beste thyng in the world (he sayd) is the knowlege what thynges ought be desyred, and what to be eschued.

To such as maruayled, why he disputed of good maners euer, & neuer of the planetes and heuenly bodyes, as the other philosophers were accus-

B v

stomed

SOCRATES

demanded, he answered. Those thynges that be aboue vs, pertyne nothyng vnto vs.

When on a tyme as he went in the stetes, a lewde felowe gaue hym a blowe on the cheke, he answered nothyng elles but that men knewe not, when they shulde come out with theyr salettes on theyr heddes.

The same Socrates, when a verlet spurned hym on the shynnes as he walked, & his frendes that were with hym meruayled he suffred the iniurie so pacyently. What wolde ye haue me doo if he, they mouynge hym to haue the felowe to the lawe. It were a madnesse if he, yf when an asse shuld hytte me on the shynnes, ye wolde saye vnto me, haue hym vnto the lawe. He put no dyfference betwene an asse and a brutyshe man furnysshed with no vertue, and he thought it a great shame, man not to suffre that thyng of man which

SOCRATES

whych he wolde suffre of a brute
beast.

He was wont to moniche his frend
Eschines, whiche was pressed with po-
uertie, that he shulde borowe of his
owne selfe, and shewed hym the waye
how, by withdrowyng from hym selfe
superfluous meates and other thyn-
ges, accordyng to the cōmon prouerbe
Magnum uctigal parsimonia, Sparyng is
great rentes or reuenues. Certes, the
molte redy waye to encrease a man-
nes substaunce is, to abate his ex-
penses.

Socrates whenne he hadde suffe-
red his wyfe Xantippa a longe season
skowldyng within the house, and at
laste for werynesse wente and satte
hym befoze the doze, she beyng moze
out of pacience by his quyetnes and
gentle sufferance, streyghte out of
the wyndowe powzed downe a pysse-
bowl vppon his hedde.

At

SOCRATES

At whiche thynge, whenne the neygh-
bours and the passers by hadde good
game, Socrates also hym selfe smy-
led, sayenge. I easly gessed that af-
ter so great thunderynges, we shulde
haue rayne.

When his frende Alcibiades mar-
ueyled þ he coulde suffre in his house
so shrewed and skouldynge a woman,
as was his wyfe, Xantippa, I q he,
am longe sithens so accustomed hert-
with all, that I am no more greued;
than whenne I heare the noyse of the
whele, that draweth the water vp out
of the welle. For this noyse is very
paynfull to suche as be not vsed there
vnto, but he þ is wont dayly to heare
the same, is so lyttell dysquyeted ther-
with, that he knoweth not whether he
herde it or not.

Demaunded the same questyon at
an other tyme, he aunswered: She
teacheth me at home pacyence, that I
may

SOCRATES

maye vse when I come abroad. For
 beyng well practised and vsed to her
 maners, I shall be the meeter, to suf-
 fre other mens fashyons.

Socrates mette Xenophon in a cer-
 tayne lane, and whenne he behelde the
 yonge man to be of a verye good natu-
 rall disposition and wytte, he held out
 his staffe and stopped hym, that he
 coulde not passe/ wherat when þe yong
 man steyed, he asked hym where sun-
 dye merchaundyse were made & sold,
 whiche comonly men do vse. Where-
 vnto when Xenophon had redily an-
 swered, he demaunded, where menne
 were made good. When the yongma
 made answeare, that he knewe not. Fo-
 lowe me then o Socrates, that thou
 mayste lerne this. From that tyme
 Xenophon beganne to be the hearer of
 Socrates.

Socrates rebukynge very sharpe-
 ly his familiar frend at the table, Pla-
 to

SOCRATES

to greued herwith, sayd to his mayster
Socrates. Sy? had it not ben better
 to haue chalenged hym of this betwen
 you and hym secretly? To whom an-
 swered **Socrates.** And hadde it not
 ben better **Plato,** that thou also had
 deste shewed me of this, betwene the
 and me secretly? Thus moſte wit-
 tly he repleued hym of the ſame fault
 in hym ſelfe, that he founde in an
 other.

Demaunded what was the pyn-
 cypall vertue of yonge men. Truly
 q he, that they attempte nothyng o-
 uer moche. Signifieng that the heate
 of youth can vnnethes ſuffre them to
 kepe meaſure in thynges.

Lettres which comenly men thinke
 were inuented to helpe the memoꝛye,
 he ſayde, by occaſyon dyd moch hurte
 the memoꝛye. For in olde tyme menne
 when they harde a thyng woorthy to
 be

SOCRATES

be knowen wrote it not in booke, but
in the mynde, by reason of whiche ex-
ercyse, theyr memozye beyng estab-
lyshed and confermed, they easly
helde faste, what so euer they wolde,
and what soo euer any man knewe, he
hadde it in a redynesse. But after that
the vse of lettres was founde oute,
whyle they truste to theyr booke, they
haue not soo greattely studyed to im-
prynte the thynges in theyr mynde,
whiche they haue lered. Thus it
commeth to passe, that the exercyse of
the memozye set aparte, the knowlege
of thynges is not so freshe and redy,
as it hath ben, and euery man know-
eth nowe moche lesse then in the olde
tyme they dyd, sythe that so moche we
knowe, as we beare in mynde.

He sayde, that men oughte to obey
the lawes of the realme or cytie, but
women oughte too obey the rytes,
vsages

SOCRATES

vsages and maners of theyr husban-
des with whome they lyue. Certes, the
rule of the wedded woman is the hus-
bande, and she liueth ryghtly yf he be
obedyent to the publique lawes.

Vnto Euclides who was very stu-
dyouse of sophisticall subtilties, he
sayde. O Euclides, thou mayste well
vse the compaignie of Sophisters, but
the compaignie of men thou canste not
vse. Meanyng that sophistrie is vn-
profytable vnto publique affayres &
to the comen felawshyppe of man, in
whiche who so euer desyrez to be con-
uersaunt must not playe with his so-
phemes and quyddities, but fascyon
hym selfe to the maners of men.

It was enformed hym of a certayn
person that spake euyl of hym behynd
his backe. By lyklyhode, q̃ Socrates
the man hath not lerned to speke well.
Imputynge the vice of his tonge not
to malyce, but to rudenes, neyther iud
ged

SOCRATES

ged he that it perteyned any thyng
vnto hym what other menne spake of
hym, whiche spake not of iudgement
but of ignoraunce.

ARISTIPPVS.

Aristippus disciple vnto Socra-
tes, a man surely of a very sharp
iudgement and pleasaunt wytte,
when he was demaunded what profyte
he toke by the studie of wisdom, This
profyte, q he, that with all sortes of
men I can frankly and boldly speake.
For he neyther feared the mightie, ney-
ther yet thought skorne of the basest
sorte. Bycause he bare a mynde indy-
ferently free, as well from hope as fro
feare: for he serued noman, ne yet flat-
tered any person otherwyle, then his
harte gaue hym.

Dionisius kyng of Sicill in who-
se court this Aristippus was of longe
C. sea:

ARISTIPPVS.

season, asked him how it chaūced, that philosophers do hawnt the houses of ryche men, but the ryche men hawnte not y^e philosophers houses: To whom Aristipp⁹ made answere in this wyse. Bycause philosophers knowe what they lacke, and ryche men know not. The lerned men knowe they can not lyue without money, and therfore they seke vpon the riche men, which be able to gyue them the thyng that they haue nede of. But yf the ryche men knew as well y^e they neded wisdom, they wolde moch rather hawnt y^e houses of lerned men, For the pouertie of the mynd is moch more wretched then is the pouvertie & necessitie of the body, & so moche the more beggerly be the riche men, by cause they vnderstande not, how precious & how necessary a thig they want.

When on a tyme a certayne person rayled vpoⁿ him, he sayd neuer a word, but went his waye. But when the rayler

ARISTIPPVS.

ler stylle pursued him, sayenge, Why dost thou flee? Bicause, q̄ he, thou hast powre to speake euill, & I haue powre not to heare the. Most wyttly he noted the mans vnchamfastnes, whiche where as he toke libertie vnto him self to rayle vpon others, he wolde not yet graūt this libertie vnto them to withdraw them selfs, to thentēt they might not heare suche shamfull raylynges.

Demaūded, wherein the wyse man differeth from the vilernd : Sende them bothe, q̄ he, naked vnto men vnknown, & thou shalt se. Signifiēge that the wyse man carryeth about with him in his bzeast the thyng that shall cōmend hym where so euer he goeth. Wherfoze yf ye send s̄ lerned & the vilernd togithers naked into a straūge coūtreȝ where eyther of them be a like vnknown, the wise man vtterynge his treasures shall fynde forthwith both liuynges and frendes, the other

C.ii. naked

ARISTIPPVS.

naked person shalbe scorned for a mad man, and shall be in leoparde to perishe for hungre.

It is false credyble that Bion reporteth of hym, when his seruaunt bearynge a great summe of money in his iourney, was soze pressed with the burthen: Cast away, q he, that is to moch, and beare that thou cannest.

On a tyme as this Aristippus sayled in the sees, and perceyued that the shyppe wherein he was carped was a pyrates shyppe, he drew forth his golde, and began to tell it, and forth wth threw it in to the see, and greuouly fighed makynge as though it had fall from hym vnwares, and agaynst his wyl. By this deuyse he saued his lyfe takynge from the pyrates the occasyō of sleynge or byndynge hym.

When Aristippus and Eschines were fallen out, one asked Aristippus Where is now your frendshyp? Truly

ARISTIPPVS

ly it slepeth, & he, but I wyl awake it. So espyenge a conueniente tyme, he came of his owne mynde to Echines and sayde: Shall we not incontynent be frendes agayne, and leaue our trefelyng? Or shall we rather abyde that we may gyue men occasyon to speake of vs two at alehouses & tauerners? To whom when Echines made answer, that with all his harte he was contented to be at one agayne. Remembre then, & Aristippus, that where as I am elder then thou, yet I came fyrst to the. Then sayd Echines: Surely, thou arte a man farre better thenne I am. For of me began our fallyng out, and of the our fallyng in agayne. By this meanes amitie was renewed betwene them.

On a tyme when he sayled vpo the sees with certayne of his owne countrymen, the shyppe brake & they were caste vpon lande. And when he espyed

C.iii. vpon

ARISTIPPVS

vpon the shooze certayne mathemati-
 call figures drawn forth in the sande.
 frendes, q he, be of good comforte I
 see the steppes of men, and enterynge
 into the nexte cytie, he enquryed out
 what lerned men were there abydyng,
 with whom after he had there a lytle
 whyle talked, they perceyuyng his ex-
 cellent lernynge and wysdom, with all
 courtesie entreated not him onely but
 his compaignie also, and mozeouer bi-
 trayled them for they retourne. At last
 when they that came with Aristippus
 dressed them selves homewarde, and
 asked hym whether he wold any thing
 to his frendes and citezens: Wydde
 them, q he, that they studie to gette
 them suche ryches, as can not peryshe
 by thypwrecke, but escapeth all haer-
 des with the owner.

Philip kynge of Macedonie.

Philip

PHILIP KÝNG

Philip kynge of Macedonie, father to Alexander the greate, a manne of no small wytte, and a greate conquerour, When on a tyme he had purposed to take a stronge castle and holde, and his espyes hadde shewed hym that it was very hard for hym to bynge to passe, yea and impossible: He asked them whether it were so harde, that an asse laden with golde myght not come vnto it. Meanyng that there is nothyng so stronge, but with golde it maye be wonne.

There were some of his forcyen subgiettes whom he hadde founde not very trustie, which complayned and toke the matier heuely, that his seruautes called them traytours. To whom Philip made this answer. Truly my countrye men the Macedonians be very homely men and rudely brought vppe, whiche can call a mattok nothyng els but a mattoke, and a spade a spade.

C. iiii. Mea-

PHILIP KYNIG

Meanyng that in very dede they were traytours. Upplandyſhe and homely perſons can not qualifie, but call eue-ry thyng by the proper name.

He counſayled his ſon Alexander, that ſuch as were of any authoryte in the common weale, as well the good as the euyl, he ſhuld make them his fren- des, and that he ſhulde uſe the good, and abuſe the euyl. Certes, the chiefe feate of kyniges is to reiecte none, but to applye all mens ſerupces to the co- mon proſpyte.

Sinicythus accuſed Aicanor to þe kynge, that without ende he contynue- ed raylynge vpon hym, when the kyn- ges frendes moued hym to ſende for the felowe, and to punyſhe hym in ex- ample of other. Philyp thus aunſwe- red: Aicanor is not the worſte of the Macedonians. It is good therfore to ſe, whether we haue done our dute in all thynges or not. So when he had ſerched

OF MACEDONIE

serched out, that Aicanoꝝ was greatly impouerished, and yet not rewarded for the seruyce he had done hym in tymes past, he comaunded a certayn gyft to be borne hym home. This done, when agayne Simicythus enformed the kynge, that Aicanoꝝ now without ceasyng praysed hym aboue all measure, ye se therfore, of the kynge, that it lyeth in vs to be well spoken of, or euill spoken of.

He oftentymes exhorted his sonne Alexandre to gyue good eare to Aristotle his scholemayster, & to employe hym selfe to lernynge and wysdome, lest, of he, thou myghtest chaunce to do many thynges, which that I haue done, nowe repenteth me. The noble prynce perceyued, that no man withoute lernynge is mete to gouerne a realme, and he was not ashamed to confesse, that through errour he dyd many thynges amysse, bycause from
C.v. his

PHILIP KYNG

his chyldehode he was not ryghtly instructed with lernynge.

Syttynge in iugement he had the hearyng of one Machetas mater, but beyng somewhat heuie of slepe, he was not very attentye to the equitie of the lawe, and so gaue sentence agaynste Macheta. But when Macheta cryed out and sayde, I appele from this iugement. The kynge angerly (for it was straunge to appeale frome a kynge) sayde, to whom doest thou appeale? Truly of Macheta, euen vnto thy self o kynge, yf thou wolt awake and heare the matter moze attentifly. Then the kynge arose, and after he had wayed better with hym selfe the matter, and vnderstode that Macheta had wrong, the iugemente whiche was gyuen he wolde not reuerse, but the moncy that Macheta was condeimned in, he hym selfe payed.

When on a tyme he was at debate
with

OF MACEDONIE

with his wyfe and with his son, a certayne Cozynthiane came vnto hym, whom he asked how the Grekes agreed togyther. In dede, q the Cozynthian, thou carest moche how the Grekes agree togyther, when those persones that be most nere vnto the, beare such myndes towarde the. Here the kynge beyng nothyng offended with the Cozynthians free tonge, frained hym selfe to his sharpe checke, and layeng downe his angre, felle in agayne with his wyfe and son.

Alexander the great.

Alexander the great, kynge of Macedony, and son to the foresayde Philip beyng demaunded, where he layd vp his treasurs, With my frendes, q he: Signifieng that a manne can laye vp his goodes no where so sauely, as with his frendes: for when nede requyeth, he is sure to haue them agayne with gaynes.

When

ALEXANDER

When he was enformed that a certayne person had rayled vpon hym. Truly, q he, it is kyngly, when a mā doth well, to be reported euill.

Dorus a kyng being baynquished by Alexander, when Alexander after the fylde wonne, sayd vnto hym. Now shall I intreate the, Dorus: kyngly, q he. Agayne Alexander demaundyng hym whether he despyed any thyng elles. All tohyther, q Dorus, is compysed in this worde kyngly. Alexander marueplynge both at the wyfdom and at the noble stomake of the man, enlarged his dominion ouer that it was befoze.

A certayne Indian whiche was noyed to be so cunnynge an archer, that he coulde shote thozough a ryng, was taken prysoner in þ warres, & brought to Alexander. Alexander bad hym shew a proufe of his conynge afoze hym. Whiche thyng be cause he refused to

THE GREAT

do, the kynge beyng angrie, comaunded he shulde be put to death. As he was ledde awaye, he sayde to suche as led him, that he had not vsed his feate of charynge many dayes, and therfore he feared lest he shulde haue fayled. When Alexander was enformed herof, that he refused not for spite, but for feare of disworshipp, wonderynge at the mans wytte so despyous of gloire, he lette hym goo not without a great reward, because he wolde rather haue dyed, then to haue losse his renoume.

The same Alexander, when at the begynnynge he satte as iudge in causes concernynge lyfe and deth, stopped one of his eares agaynst the accuser, Demanded why he did so, The other eare of he, I kepe hole for the partye defendaunt.

ANTIGONVS.

ANTIGONVS
K Y N G

Antigonus kynge of macedonie,
when one sayd that vnto kynges
all thynges be honest and iuste,
Trowth, q he, vnto Barbarouse kyn-
ges, but vnto vs those thynges be on-
ly honest whiche be honeste, and those
only ryghtefull whiche be ryghtfull.
He grauely reproveth the flaterours
sayeng, which wolde that all thynges
sholde be lesfull for kynges. For vn-
doubtedly the kynge is not the rule of
honestye and iustice, but the minstre
of honestye and iustice. And wold god
the eares of chrystian rulers were not
tykled with lyke tales, and yf they be,
that they wolde with lyke seueritie re-
iecte them. For what other thyng
saye they, which synge them this note,
Quod principi placuit legis, habet vigorem:
that is to saye: That lyketh the prynce
hath the strengthe of lawe: Whiche
saye that the prynce is not bounde to
powers

ANTIGONVS.

lawes, whiche gyue hym two maner powers, an ordinarie power, and an absolute powre, whercof the one can do what the lawes, pactes, and leages demaunde, the other what so euer it lusteth.

When he harde saye, that certayn kynges conspyred to inuade hym and putte hym to deeth: He aunswered, that he wolde dysue them all awaye, as byrdes that pycke vp seedes in the fylde with one stone, and one showte. So lyttell the valyaunte pryncce esteemed the malyce of his ennemyes.

Thrasyllus a phylosopher of the secte of Cynikes (whych were not moche vnlyke to the fryers of oure tyme) asked an halfe penny of the kyng. That were not gyfte for a kyng, q Antigonus. Then gyue me an hundred pounde, q the Cynike. Saye, q the kyng, it is not for a Cynike to take suche a gyfte.
Thus

ANTIGONVS

Thus bothe wayes he shoke hym of,
whome he esteemed worthy of noo be-
nefyte.

After he was recouered of a gre-
uous sycknesse, we are neuer a whyt
the worse, q he, now. For this sycknes
hath monyshed vs that we be mortall.
How taught the Panym kynge this
phylosophye worthy for a chrystiane
harte:

Marasyas the kynges brother had
an action at the lawe. He requyred the
kyng that the matier myght be hard
secretly at home. To whome Antigo-
nus gaue answer in this wyse. If we
do nothyng besyde the lawe, it shalbe
done moche better in open court, and
in the face of all the worlde, thanne in
hugger mugger. For yf thou knewest
thy mater to be naughte, why seweste
thou: yf thou knowest it to be good,
why fleest thou the hearynge of the
people, and woldest brynge a mater
of

AVGVSTVS.

of open court into a secret chamber.

Augustus.

D Octavius Cesar Augustus emperor of Rome, when he heard saye, that kynge Alexander, beinge of the age of .xxii. when he had conquered the most parte of the countreys of the world, doubted what he shulde do all the reste of his life, Wondred if Alexander iudged it not a greater worke, well to gouerne an empyre or lordshyp that is gotten, then to get a great lordshyp. He rightly noted the insatiable ambicion of Alexander, whiche esteemed nont other function worthy for a kynge, then to enlarge the limittes of his dominion, where as it is farre, both better and harder to furnish the kyngdome that is fallen to a man, with righte lawes and good maners, than by force of armes to ioyne
D. kynge

AVGVSTVS.

kyngdom into kyngdome.

When the rumour of Herodes cru-
elte cam to Augustus eare, that he had
cōmaunded all the chyldren of Jewe
of thage of two yeares and vnder, to
be slayne, and amonges them that his
owne son was slayne. It is better, q
Augustus, to be Herodes swyne then
son. Herode was a Jewe, and Jewes
abstepne from eatyng of swyne fleshe.

When one Pacruus asked a re-
warde of Augustus and sayde it was
reapported of euery man that them-
perour had gyuen hym money. But
thou, q themperour, beleue it not.
With a mery ieste signifienge that he
wolde gyue hym nothyng. The other
wayted that themperour wolde reme-
die his shame, lest if it were knowne y
the reapport were vntrew, he shuld be
lawghed to skorne. But Augustus
shewed an other remedie.

Augustus made a lawe for aduow-
ters

AVGVSTVS.

trers, how they shulde be iuged. After
warde when a yong man was accused
and brought before hym, that he shuld
haue to do with Julia the emperours
doughter, he was in suche fume that
he ran vpon the yonge man, to haue
beaten hym. But when the yong man
cryed out, Thou haste made a lawe, o
Cesar, the emperour was so sorre, for
that he hadde done, that he wolde eate
no meate that daye. So sorre he was
that he obeyed not in all poyntes the
lawe, whiche he had made to other.

A certayne Greke was wont thus
to seke the fauour of the emperoure
Augustus, when he cam downe of his
palace, he wold present vnto him som
excellent verses. Whiche thyng when
he had oftentimes done in vayne, and
the emperour sawe he wolde not leaue
hym, hym selfe wrote with his owne
hande, verie neate verses in greake:

D. II. and

AVGVSTVS.

and when he espyed y Greke cōmyng
agaynst hym, he sente it vnto hym by
one of his seruantes. The Greke toke
and redde it, and not only with voyce,
but also with countenaunce and ge-
sture of body, praysed the verses with
great admiracyon. And forthwith ap-
prochynge nere vnto theemperour, dyd
put his hand into his purse, and pluc-
ked out a fewe grotes, & offred them
vnto theemperour with these wordes :
It is no rewarde for your estate, O
emperour, but yf I had more, more
wold I gyue. At which wordes, when
all theemperours company lawghed ex-
cedyngly, theemperour called his purse
bearer, and commaunded a thousand
markes forthwith to be deliuered him.

One whiche was mayster of the
horse, whome theemperour had putte
out of office, begged a great fee of him
vnder this colour : not for the lucre of
the money, q he, I desire this, but that
it

AUGVSTVS.

It maye be thoughte I gaue ouer the office of myne own mynde, you beyng other wayes my good and gracypoule lorde. Tell euery man, q Augustus, that thou hast receyued this fee of me, and I wyl not denye it. Thus prately he coulde shake of, suche worldly shames chyldren.

Herennius a yottouse yongman, souldiour in his warres, he comaunded to departe the tentes. The yongman besought hym with moche lamentation and wepyng sayeng: How shall I dare go homie agayne, what shall I saye to my father? Shewe thy father q theimperour, that I haue displeased the. Bicause the yong man was ashamed to cofesse, that theimperoure was displeased w hym, he gaue hym leaue to turne the tale and lay all the blame on hym.

When Augustus was now fourty and aboue, Cinna a yong man of noble

AUGVSTVS.

ble byrth and nephue to Pompey, was
 appeached of hygge treason, & he laye
 in a wayte with his complices to kyll
 the emperour. It was tolde where,
 when, and howe they wolde haue exe-
 cuted theyr felonye. For they purpo-
 sed to haue murthured hym, as he
 shulde haue sacryficed. The sentence
 of condemnation was made ready:
 but in the meane season, while Augu-
 stus the emperour ypletly spake nowe
 this now that, his wife Liuia, coming
 in, & seyng the case, Do, q she, that the
 physicians be wont to do, which when
 & accustomed remedies wol not helpe,
 do assay the cōtraries. With sharpe ex-
 ecution, thou hast hitherunto done no
 good, forgiue, Cinna now beweyed,
 can not hurt thy lief, thy fame he may
 helpe. Forthwith he sent for Cinna a-
 lone to come speake with hym, & when
 he was come, he cōmaunded an other
 chayre to be set for him. Cinna(sayd &
 emperour) this fyist I requyre of the,

AVGVSTVS.

that y^e interruptest me not in my tale,
a tyme shalbe gyuen y^e to speake. Here
when Augustus thempetour had re-
herfed his manifold benefites towar-
des Cinna, how he had saued his life,
when at his cōquest he was founde a-
monges his enimies, how he had giue
hym agayn al his enheritaunce & patri-
monie, how mozeouer he had promo-
ted hym to an highe rowme. he demaū-
ded of hym, why he purposed to haue
slayne him. Cinna beyng therwth sore
troubled, thempetour thus ended his
cōmunicatiō. I giue the thy life, Cin-
na, agayn, afore myn enemye, now a cō-
spirour of my deth & a traitour. From
this day let amitie begyn betwene vs,
let vs cōtende whether I moze fayth-
fully haue gyuen the thy life, or thou
dost owe it me. And he offered hym the
consulshyp of Rome. Woll ye knowe
the ende of this mater? Cinna enet af-
ter loued Augustus best of al men: he
made hym his sole heire & executour.

P HOCION.

Neuer after that tyme any man conspired his death.

Phocion.

Phocio a noble cytizen of Athens was of suche constancie and perfection, that he neuer was seen of any man, eyther to lawghe oꝝ wepe. When Demosthenes on a tyme sayd vnto hyin: The men of Athens, o Phocion wol surely kyl the, yf they begyn ones to rage: He answered in this wise In dede, they woll kyl me, if they begyn to rage, but the, they woll kyl, yf they ones become sage, and in theyꝝ ryghte wyttes. For Demosthenes spake for the moſte parte to currye fauour of the people, and his wordes were moꝝe sugered then salted, moꝝe delectable then pꝛofytable. Alexander the worthy conquerour demaunded of the Athens men, certayn
Myp=

DEMOSTHENES.

shyppes to be gyuen hym. Forthwith they asked Phocion his aduyse and counsell in this behalfe: Surely, q Phocion, my counsell is, that eyther by force of armes ye baynquyshe him, or be the frendes of the baynquysher. Bzefly he aduysed them to denye no- thyng vnto Alexander, vntlesse they trusted to withstande his malyce with force of armes.

Demosthenes.

Demosthenes the renowned ora- tour of Athens, whenne he was spitefully rayled vpon of a cer- tayne felowe: Loo, q he, I am put in to a contention and stryfe; in whiche he that is superiour is inferiour, and he that ouercōineth is overcommen. Undoutedly in knauerye he that hath the vpper hande declareth hym selfe the worst man.

D. b.

A

DEMOSTHENES.

A poze woman had receyued of two
 straungers money to kepe with this
 condicion, that she shuld not deliuer it
 agayn to the one without the other.
 One of them within a while after say
 nyng his felowe to be dead, came in
 mournynge clothes to the woman, &
 requyred the money. She thynkynge
 his felowe to haue ben dead in dede,
 deliuered it. Forthwith commeth the
 other felowe and begynneth to sue the
 woman at the lawe. She beyng now
 put in vtter despayre, Demosthenes
 cometh to the barre, and thus defen-
 deth the womans cause agaynste the
 demaundant. This woman, good fe-
 lowe, is redy to deliuer the money that
 ye delyuered her to kepe, but oneles
 thou bynng thy felowe, she can not do
 it, for as thou alledgest thy selfe, this
 condition was agreed vpon betwene
 you, that the money shulde not be re-
 bayled to the one without the other.

By

DEMOSTHENES.

By this witty answer he saved þe self
woman, & eluded the conspiracie of
the fals harlottes, whose purpose was
to receyue the same money twyse.

Demosthenes on a tyme sayled to
Corinthe, where was Laïs the fairest
harlot then couëted of al women in the
world. He desyred to lye wth her a night
But when she demaünded an exceedyng
great some of money for one nyghtes
lodgyng, he beyng therat astonyed
chaunged his mynde, sayenge: I bye
not repentance so dere. Signifieng,
that after dishonest pleasures, repen-
taunce foloweth at hande.

Dionisius.

Dionisius kyng of the Syracu-
sans, when he perceiued that his
son, whom he intended to leaue
kyng after hym, had defiled a citizens
wyfe: Beyng therewith soe angry, as-
ked his son, whether euer he founde
anye suche thyng in his father.

Trough

DIONISIUS.

Trouth, of the yonge manne, for thou haddeste not a kynge to thy father: Neyther thou of Dionisius, shalt haue a kynge to thy sonne, onles thou leaue these pagiauntes.

When he perceyued that his mother wel stricken in age, coueted to marrye agayne, He sayd: The lawes of a realme, o mother, maye be broken, but the lawes of nature can not. Signifieng, it is agaynste nature an olde woman past chylde berynge to marrye agayne.

A certayne straunger came to his courte, and sayd, he wolde secretly comon with Dionisius, for he coulde shewe hym, how he myghte knowe afore, when any went about to conspire treason agaynst hym. The kyng toke the man vnto hym, and (all the companye voided) bad hym say on. Now, of the felowe, gyue me sye kynge an hundreth pound, that thou mayste be thought

DIONISIUS.

thought to haue lerned the feate of
me. He gaue the money and made as
though he had lerned it: meruayling
at the mans subtyll deuysse. For this
faynyng was not a lytell profytable
to feare his subgettes from conspy-
ryng his death.

Demanded of a certayne persone
whether he were ydle. God forbyd, &
he, that this thyng shuld euer chaunce
vnto me: Meanyng that it was a
ryght fowle thyng for heddes and mi-
nisters of comon weales, not to exe-
cute diligently theyr office. But assu-
redly herin our moste dread soueraygn
lord kynge Henry the eyght, maye be
a myrrour and spectacle to all prynces
and other inferiour officers. For who
euer eyther more prudently, or more
vigilauntly hath gouerned a common
weale?

When he harde that one of his sub-
gettes had hyd his gold in the ground,
he

DIONISIUS.

he commaunded, it shulde be brought vnto hym. But after that the man imbeselyng a lytle porcyon of the golde went and dwelt in an other citie and there had bought a pece of grounde, the kynge called hym home agayne, and restored vnto hym al his golde by cause now he began to vse his ryches and leste to make a thynge profytable vnpromytable.

An excellent player vpon instrumentes he allured with greafe promyses vnto hym, a bad hym syng and play in the best wyse he coude, for the moze coningly he played and sang, the greater reward he shuld haue. When he had played before the kynge a good sozt of dayes very curiously, and the kynge gaue hym nothyng, he began to aske his rewarde. Why q Dionisius, the rewarde that I promysed the, I haue faythfully payd. Now so, q the felowe: there was not one peny gyuen

me

DIONISIUS.

me. yes I haue gyuen the, to the
king, pleasur for pleasur, for I haue
no les delited the with hope, then thou
me with spunging.

The same Dionisius wonderynge
at the exceedyng faythfulnes of Ba-
mon and Dithias: I praye you, if he,
receyue me also in to your frendshyp.
For Dionisius had sette vnto the one
a daye of death, and when he despyed
leue for a fewe dayes to goo home to
his house to sette all thinges in orde,
the other becam his pledge vpon this
cōditio, yf he retourned not at the day
sette, his felaw shulde dye for hym. He
cam agayne, despyng rather to dye,
then to deceyue his frende. The
kyng not onely pardoned the man
whome befoze he had condemned,
but also with greate wonder despyed
to be the thyrd frend amonges them.

Dioni.

AGATHOCLES.

Dionisius this mans son was expul-
sed his realme: So when one sayd vn-
to hym: What doth thy lernynge now
helpe the? Truly, q he, thus moche it
helpeth me, that I can easly beare so
great a chaunge of fortune. He dyed
not for thought, he kyllid not hym
self, as other men be wont in this case
but went to Corynth, & there taughte
a grammer schole.

Agathocles.

Agathocles hadde a potter to his
father. Now when he had cōque-
red Sicile, and was proclaymed
kynge: he was wont vpon his table
by his golden pottes to set erthen pot-
tes, and shewyng them vnto the yong
men, to saye: Where befoze I made
such pottes (shewyng the erthen) now
by my vigilance & prowesse, I make
suche pottes, poyntyng to the golden.

He

ARCHELAUS.

He was not ashamed of his former state, but thought it more gloriouse, by vertue to wyne a kyngdom, then by inheritaunce to receyue that is least.

Archelaus.

King Archelaus, when at a feast one of his familiars, but somewhat vnshamefast, begged a certayne cuppe of hym, commaunded his seruaunt forthwith, to gyue it to Euripides, which also was there present. When the other wodered at this dede Thou, q the kyng, arte worthy to aske, and not to receyue: but this man is worthy to receyue without askyng.

Themistocles.

Themistocles that noble capitaine of the Athenienses, beyng required of Simonides the poete, that in a certeyne mater he wold gyue
C. for

ARISTIDES.

for his sake a false iugement, answered. Neyther thou shalt be a good poet, yf besyde the measures of musyke thou makest thy verses, neyther I a good ruler, yf I pronounce any thing agaynst the lawes.

His doughter had sundry wooers, but he preferred an honeste man of smal substaunce before a great ryche yong mā. His frēdes merueylng why he dyd so: I had rather haue, q he, a man withoute moneye, then moneye without a man.

Aristides.

Aristides for his iust and true dealing surnamed the rightuouse, administrated the common weale, alwayes trustyng to hym self onely, not sekpyng eyther counsayle or ayde of any other. He moche abhorred felashypys, lest he myghte be at any tyme inuegled by the force and power

ARISTIDES.

wer of frendes to do any thing other-
wyse, then the tenour of iustyce and
honestie requyred. Lorde god howe
greately dyd this man flee all parcy-
alpytie and factions, whiche for none
other thyng eshued friendshipps, but
bycause he wolde not by them be en-
forced to do any thyng that were not
ryght, or be constreyned to absteyne
from that which he iuged available to
the common wealth.

He was at variaunce with The-
mistocles, with whome on a tyme whē
he was coupled to go in embassage in
to a straunge countrey, as they were
goynge: Wylt thou, o Themistocles,
q̄ he, that in these moūtaynes we laye
down our malyce & displeasure: For
yf thou wylt, at our retourne we shall
take it agayne. He preferred the com-
mon vtilitie afore his priuate affec-
cions. For of theyse commonly spyn-
geth all the destruction of mans lyfe.

C.ii.

When

ARISTIDES.

When the men of Athens, were so
 sore styed agaynst hym, & they wente
 about to banyshe hym, by a certayne
 kynde of cōdemnation, which they cal
 led Ostracismus, bycause euery man
 shulds wyte in a shell, the name of
 hym, whome they wolde haue exiled
 (for so comonly were men of great au
 thozytie amonges them banysched) a
 certayne man of the countrey vnlet
 tered brought him his shelle, and desy
 red him to wyte Aristides name in it:
 To whom Aristides sayd: Why good
 felowe, knowest thou Aristides? Whē
 he aunswered no, but that it greued
 hym, & he shuld be called rightuouse,
 Aristides helde his peace, and wrote
 his name in the shell, and so delyuered
 it the felowe agayne. So myldly he
 bare his iniuste cōdemnation. Certes,
 it was a ryght graue testimonie of an
 innocent life, that of so great a multi
 tude, there was none, whiche coulde
 laye

ARISTIDES.

laye to his charge, any other thynge, then the surname of a rightuouse mā, which name yet he gaue not hym self, but his frendes, yea the people them selves gaue him it.

When he shulde go into exile, he helde vp his handes to the goddes, & besought them that they wolde so prosper the maters of the men of Athens that Aristides shulde neuer come in theyr myndes. For in thynges afflict and troublesom, the people be wonte to flee, vnto excellent wyse and renoumed men: which thynge came to passe. For the thyrde yere after his outlawrie, when Xerxes went about to inuaide Athens, Aristides was called home agayne from his exile.

At a certeyn assemble, wherin Aristides withstode, but in vayne, the reasons of Themistocles, departynge awaye, with an open and cleare voyce he testyfied, that the matiers and af-

E.iii. sayres

ARISTIDES.

sayres of the Athenienses shulde neuer well prosper, ne go forwarde, onles bothe he and Themistocles were cast in to prison. He desyred rather to go to prison, then that for the debate and stryfe of two, the common weale shulde be hyndered.

What tyme he sat as iudge to determine a certayn mater, betwene partie and partie, and the one partie to the enten he wolde kyndle Aristides agaynst his aduersary, made rehearsal besyde his matier of many thynges, whiche thother had spoken agaynst Aristides, Aristides interrupting him sayd, Good felowe, let these matiers alone now, & if he hath any thyng hurted the, speke: For at this present time I sytte as iudge to the and not to my selfe.

Themistocles sayd in a certayne assemble where the citizens were gathered togyder, that he had found out a coun-

ARISTIDES.

counsayll, whiche hyghly perteyned
to the honour & dignitie of the citie,
but the thynge was of such sorte that it
myght not be publyshed and declared
before them all. Here þ people agreed,
that he shulde disclose it to Aristides,
and yf he alowed it, they all wolde a-
lowe it. Nowe whenne Themistocles
had declared vnto Aristides that he
thoughte of burnyng the place where
the Grekes shippes stode (for so shuld
it come to passe, that the Athenienses
shulde be rulers and lordes ouer all
Grece) Aristides comynge forth to
the people, sayde, Undoubtedly no-
thyng is more profitable, then the
couysayle of Themistocles, but agayn,
nothyng is more vnhonest then the
same. Whiche voyce when the peo-
ple harde, they forbad Themistocles
to make any mo wordes herof. Assu-
redly here the citizens of Athens (for
in them then was the gouernaunce of
E.iii. the

ARISTIDES.

the same) shewed them selves to be of a wonderfull noble courage, in that they abandoned, and vtterly refused profite ioyned with Disworshyp, and therewithall declared also, howe great the authozitie of renowned vertue is in that they Doubted not to commytt the fortune of the hole comen weale, to the iugement of one man.

Aristides was choson on a tyme, to be tresaurour of the citie, which office when he hadde executed very purely and vncorruptly, yet he was accused of Themistocles, and condemned of extorcion. But through fauour of the most worshypfull and honest citezens, he was not onely released of the amer ciament, which was assesed vpon him, but was appoynted also agayn to the same office. Whiche by simulation euen for the nones, he so administred that omittynge his former seueritie and rowghnes, he shewed hym selfe
gentle

ARISTIDES.

gentle and facyle, to such as loued to
ware ryche with the detryment of the
comon wealth. By whose labour it
came to passe, that the people y^e thyr de
tyne with high fauours assigned est
sones the same office to Aristides.

Then spake he and sayd: For the well
executyng of myne office ye condem-
ned me, and now bycause contrarie to
equite I haue graunted many thyn-
ges to the spoylers of the citye, ye ha-
ue iudged me worthy of honour. Cer-
tes, this man knew, by what meanes
he myghte growe in fauour with the
people, saue y^e he had rather be ryghtu-
ouse, then gloriouse.

When Aristides beyng wrongfu-
ly condemned to dye, was ledde to exe-
cution, one of his enmyes spat on his
face: He dyd nothyng elles but wyped
his face, and smilyng sayd to the offi-
cer that wente with hym. Admonishe
this person, that hereafter he gape not

E. b. so

PERICLES.

so humanely.

Pericles.

Pericles the Atheniense, to his frend requyringe hym to beare false witnesse for hym, wherunto was knytte an othe, that is to saye, a periurys, answered: he wolde be his frende but vnto the aultre. Signifieng, that so farre forth a man may do pleasure to his frende, as he go not beyonde the boundes of religion and honestye.

When the eclyps of the sonne sodenly chaūced, Pericles seying other very many, but in especyall the gouernour of the nauie dismaid and soze astonied therat, with his cloke couered the gouernours face, and asked hym, whyther he thought this to be a straunge token: when he answered no. what differēce then is there, q he, saue that the thynge that nowe causeth this darkenesse is greater then my cloke.

Mea-

DIOGENES

Meanyng full prudently, that by
the compynge betwene of the moone,
the sonne is hydde frome vs, euen as
the clooke beyng caste betwene, let-
ted the other mens syghte, and that
the thyng whiche naturally is done,
is no straunge token, oꝛ suche mon-
struouse thyng, as men shuld feare.

Diogenes.

Diogenes a philosopher of the
secte of Cynickes, vnto one whi-
che counsayled hym, that nowe
in his age he shulde repose hym selfe,
and cease from labour, answered:
If I ranne in a runnyng place for
the maystrie, shulde I when I were
now nere the goale, lacke my run-
nyng, oꝛ rather increase it: Rightly
he iudged that the studye of vertue
the nerer one draweth to his ende,
is

DIOGENES.

is so moch the moze to be inforced and
hasted, bycause it is a greatte shame,
then to ware faynt and colde from an
honeste purpose.

He dysalowd the madnes of men,
that wolde bye and sell thynges pre-
ciousse for least, and agayne the vilest
thynges for moost: For an ymage or
picture, he sayde, whiche was a very
vile thyng, was solde for moche mo-
ney, where as a busshel of meale, whi-
che was a ryght precyouse thyng, was
bowght for very litle money. The
ymage is nothyng necessarye to mans
lyfe, but without meale we can not ly-
ue. Wherfore, if he, it were moze con-
uenient that meale were moche derer
thē ymages or pyctures. The philoso-
pher esteined the pryces of thynges by
theyr naturall vse, where as the peo-
ple esteimeth them by folyshe persua-
syon.

Alexāder the great on a tyme came
to

DIOGENES.

to Diogenes to se hym, and thus he spake vnto hym: I am come, o Diogenes, to helpe the, bycause I se thou lackest many thynges. To whom Diogenes made answere: Whether of vs two is moze nedye, I which besyde my scryppe and clooke desyre nothyng, or thou whiche not contented with thy owne realme, that thy father lefte the, casteste thy selfe in to so many hasardes, to get the a larger dominion, in so moche that the hole worlde semethe skase ynough for thy insacyable couetyse?

The superstytion of men that were feared with dreames, he thus mocked: The thynges, q̄ he, that ye do waking ye nothinge regarde, but the thynges that slepyng ye dreame, ye carefully and busply serche out.

A certayne ryche man vnlearned, but royally cladde, he called a shepe with a golden fleese.

When

DIOGENES.

When Diogenes sawe the officers lede one, taken for stelyng a cuppe, out of the treasorie: Lo, say he, the great theues leade the lyttell thefe. Woulde god this coulde not be truely spoken vpon some chrysten officers, by whom otherwyles he is broughte to the gallows, whiche haue stolen the value of twenty pens, where they were riche with great theftes or pyllages rather and extortions, without punishment.

What tyme Philyp kynge of the Macedonians hadde an armie lyeng at Cheronia, Diogenes came thither, anonc he was take of the souldiours, & brought to the kyng, which as sone as he sawe Diogenes (who was vnknewen vnto hym) cryed out angerly a spyre, a spyre. To whome Diogenes forthwith answered: In dede Philyp, I am a spyre, for I am come hither to espyre thy madnes, whiche not beyng

DIOGENES.

being contented wth the realme of Ma-
cedonie, by thy inchoyng of other
mens realmes, puttest thy selfe in
danger to lose both thyn own kyng-
dome & also thy lyfe. The kyng won-
derynge at the mans franke speche, &
boulde language, commaunded he
shulde escape without any hurte to be
done vnto hym.

He said, loue is the busynes of ydell
personnes: forasmoche as this affec-
tion comonly assayleth those that be
giuen to ydelnes and ease. So it co-
meth to passe, that whyles they loyter
in ydelnesse, they falle in to a thyng
mooste full of busynes, and yet in the
meane season they do no good thyng
at all.

He sayde, good men be the ymages
of god: for as god is beste, so it is his
ppertie to do wel to all men, & to hurte
no man. This ymage shyneth and is
espied moch better in wise & good men
then

DIOGENES.

then in carued or grauen stockes and stones. For as moche as god is without bodye.

He sayde couetyse is the mother citie, and hedde of all euyls. Not moche swaruyng from Salomon whiche calleth it the rote of all euylles.

Demaunded, what beast hath the moste venemouse bytyng. If of wyld bestes, q he, thy questyon be, a backbyter, yf of tame bestes, a flaterer. For a backbyter outwardly pretēdeth hatred, but the flatterer inwardly vnder the personage of a frend, hurteth moche more greuouly.

Demaunded, what countryman he was, he answered, a worldy man. Signyfienge that a wyse man, where so euer in the worlde he be, liueth in his owne countrey.

Diogenes was asked how he wold be buryed, Cast my dead bodye, q he, in the fyldes without pōmpe of buryalles

ARISTOTLE

alles. What, if his frendes, to the
fowles of the ayre and to wyld beas-
tes? No not so, if Diogenes, but lay
my staffe by me, wherwith I may dry-
ue them awaye. Howe can that be: if
they, thou shalt haue no feelyng, and
how, if he, then shall they? pyckynge
and tearynge hurte me, yf I fele them
not?

To the redresser of mannes lyfe he
sayde, be requysite eyther fcythfull
frendes or sharpe ennemyes, bycause
the one do aduertise, and the other re-
proue vs: So eyther of them by dy-
uerse wayes but a lyke be profytable,
whyle we lerne by them our defaultes
and vices.

Aristotle.

Aristotle the phylosopher master
to Alexander the great, was wont
to saye, that the totes of lernynge
were bytter, but the fruytes swete &
very

ARISTOTLE.

very pleasaunt.

Demaunded, what thyng wareth
sone olde, he answered, thanke. Mea-
nyng that the remembraunce of iniu-
rye sticketh very fast, but the memorie
of a good turne is gone anone.

He was accustomed to saye, that
thre thynges be mooste necessarie for
the obteynynge of wysdome, nature,
doctryne, and exercyse.

When Aristotle was informed that
certayne lewde felawes hadde rayled
vpon hym. As longe, as he, as I am
not with them, let them bete me with
whippes, yf that can do them good.
Signifienge þ those thynges oughte
vtterly to be despised of a wyle man,
which do nothyng hurte hym at all,
onles he thinketh him selfe hurted.

Demaunded, what a frend is, One
soule, as he, in two bodyes.

He sayd that some men so spare, as
thoughe they shuld lyue euer, agayn,
other

ARISTOTLE

other some so spende and lashe out, as though they shuld dye win an houre after.

When Aristotle was asked howe moche the wyse and lerned do dyffer from the vnlearned & ydiotes, he answered, so moche as the quicke dyffre from the dead. Meanyng that a man without knowlege is a blocke rather then a man.

He sayd, bewtie is of moze strength & efficacie then any epystle or letters to set forth or comend a person.

He had this often in his mouth. O frendes, there is no frend. Meanyng that there be many frendes in name, but fewe or none in dede.

He sayd, nomā shuld eyther prayse hym selfe or dysprayse hym selfe, because the one vttereth a mans bayne glozie, & the other bewreyeth his folie.

The same Aristotle aduertysed me to consyde and marke pleasours not

THALES.

commynge but departynge, that is to
saye, not befoze, but behynde. For
when pleasures be commynge, with
theyr perynted faces they flatter vs,
but when they departe, they leue be-
hynde them repentaunce and sorowe.

When one blamed hym bycause he
gaue his almyse to an euill man. I
pptyed, & he, not the maners, but the
man. Assuredly a good man succour-
reth also the wycked in necessitie: For
this duetie we owe, though not to the
merites of hym that is holpen, yet to
nature. Also it is possible he maye be
good, which now is euill.

Thales.

Thales beyng demaunded what
is oldest of all, aunswered, God,
why so: bycause he was without
begynnyng. Demaunded what is
fayrest of all, he aunswered, the world,
for it is the worke of god, and nothing
can

THALES.

can be fayrer than it. What greatest:
place, for it receiueth al: what swiftest:
the mynde, for it runneth thzough all
the thoughtes of mā: what strongest:
necessitie or destyney, for it passeth all:
what wisest: time, for it findeth out al.

He sayde there is no difference be-
twene lyfe and deathe, bycause they be
bothe naturall alpe, and death is no
more euyl then is the byrthe of man.
And whē one asked hym, why he then
dyled not: he answered agayne, euen
bicause there is no difference. For if I
shulde rather desyre the one then the
other, so shulde I make a difference.

Demaunded what thynge were
harde, He answered, a man to knowe
him selfe. Undoubtedly the people tud
geth nothynge easyer then this. For we
see other mennes thynges better then
oure owne, & euery man is a flatterer
of hym selfe. Agayne whan Thales
was demaunded what thynge is easye,
he

SOLON

he aunswered, to gyue good counsell
to an other man.

When he was asked howe a man
myght most easly beare his mysfor-
tune. If, & he, he wolde behold his en-
myes pressed with greater mysfortu-
nes. For many men by the contempla-
cyon of other mens felicitye and welth
make theyr calamytie more greuouse
vnto them.

When Chales was demaunded
how a mā myght best and most iustly
lyue: If, & he, the thynges which he
rebuketh in others, he commytteth
not the same hymselfe.

Solon.

Solon the sage was wont to say
that tyrauntes frendes be very
lyke vnto castynge counters,
whiche be sette at the pleasure of the
caster of accōptes, otherwhyles worth
many thousandes, otherwhyles very
lytle

SOLON

lytle, other whyles nothyng.

Demaunded how it myght be that least wronge myghte be doone amon-
ges men: If, q he, they that suffere
not the wronge woll be as soze greued
therwith, as they that suffred it in ded
foz vndoubtedly who so euer trans-
gresseth the lawes, hurteth not one cō-
moner noz subiecte, but the commone
weale, as moch as in hym is. But now
while whē other be hurted, we (though
we be common officers appoynted to
se due corretion foz vices) eyther sytte
styll oz reioyse also therat, withoute
doubt we gyue audacitie and boldnes
to very many to commytte all kynde
of myschye, because eyther foz folysh
pytie oz foz lacke of chrystyan charitie
thynkyng the mater apperteyneth no-
thyng to vs, we woll not see the good
lawes of good pꝛinces executed vpon
offenders.

Pittacus.

f. iiii.

PITTACVS.

Pittacus made a lawe, that they
whiche comyncted any cryme in
theyr dronckenesse, shulde haue
double punishment.

He allowed victories gotten with-
out shedynge of bloude. For suche as
were gotten with moche bloude of the
citizens he iudged no victories.

He was wont to saye to suche as
went about to be marryed. Equalem tibi
ducito, Marie thy matche or felowe.
For he had lerned by experyence what
incommodities comonly chaunce by
ouer hyghe mariages.

Antisthenes.

Antisthenes the Atheniense being
demaunded what maner lernyng
is mooste necessarye, answered,
to vnlerne euylles. For that thyng is
not oncly fyrst, but also mooste harde.
He sayd that vertue is a thyng of
woꝝ

ANTISHENES

woꝝkes and that it nedeth not many woꝝdes noꝝ moche lernynge.

He sayd a wyse man lyued not after the lawes ordeyned of men, but after the rule of vertue. Meanyng that thynge be not therfoꝛe to be done oꝛ eschued, bycause the lawes bydde oꝛ foꝛbydde the same, but bycause the self rayson telleth, that this is honest, this dishonest. Agayne the lawes pꝛescribe not all thynge, but the rule of vertue techeth euerywhere what is honest, and what otherwyse. Certes, a coꝛrept vertue is no vertue.

¶ Anacharsis.

Anacharsis the Scythian sayde, that a vine beareth thꝛee cloisters, one of pleasure, an other of drunkenenes, the thꝛyde of displeasure. Signifyenge, that a moderate vsynge of wyne is pleasaunt, bicause it slaketh

E. v.

the

ANACHARSIS

the thyſte, a larger vſynge gendzeth
dronkennes, & moſt large vſe of wyne
cauſeth ſtryfe, murther, and dyſeaſes.

A certayne man of Athens vpbzay
ded him, bycauſe he was a Scythian
borne. My countrey, q̃ he, is to me a
reproche, but thou arte a reproche to
thy countrey.

Demaunded what in a man is the
worſt thyng, and what the beſt, he an-
ſwered, the tonge. Meanyng that the
ſelfe ſame parte of a man byngeth
moſt vtilitie, if it be with ryght reaſon
gouerned, and agayne is moſt peryl-
louſe and hurtfull, yf otherwyſe.

This Anachariſis was accuſtomed
to ſaye, that it were better for a man to
haue one frend moche worth, then ma-
ny frendes nothyng worth.

He was alſo wont to ſay, that lawes
be lyke ſpyders webbes, wherein the
weakeſt and moſt feble beaſtes be chat-
ched and ſtycke faſte, but the ſtrongest
bryake

ZENO

breake out. So lawes do bynde the
pooze and meane persons, but the ry-
che cobbess escape unpunysshed.

¶ Zeno.

¶ Zeno Citticus to a certayn yong mā
which was alwayes prating, sayd,
¶ I trowe (good felowe) thy eares be
fallen into thy tonge. Declaryng her-
by, that it shulde be a yong mans pro-
perties to heare moche & speake lytell.

Demaunded what is a frende, he
answered an other ¶. Signifyenge
that an entier and hartie frende no les
loueth his frend then hym selfe.

¶ Kyng Antigonus to such as won-
dered why he made so moche of Zeno,
answered, bycause where as he hath
receyued moch of me, yet he lyueth ne-
uer the softer a lyfe. When he harde
that he was dead, he syghed, sayeng:
What a loke and examiner of my life
haue I now lost: For zeno was a man
of most sharpe iudgement, & most farre
from all flatterie.

ZENO

Zeno was a man of moste sharpe iudgement, and most farre from all flatte-
rie.

Zeno had a bond man which imbe-
seled a wey certaine thinges from him:
he commaunded he shulde be whyp-
ped: When the bond man excused him self
vnder this colour sayeng, It was his
destiny that he shulde steale: whiche
destiny it laye not in hym to with-
stande. It is also, q̃ zeno, thy destiny
to be whyped. The seruaunt alled-
ged the necessitie of destiny to the ex-
cuse of his fault, zeno retourned that
necessitie also to his punishment, that
that was also his destiny.

A yonge man whose tongue neuer
stinted babbling, he toke vp with this
propze sayenge: For this purpose we
haue two eares & but one tonge, that
we shuld heare very moch, and speake
very lytle.

Cleanthes.

CLEANTHES

Cleanthes was so desyrous of lernynge, beyng a very pooze man that he was gladde to drawe water & carpe tankardes at nightes and morninges, to thintent he might get wherwith to fynde hym selfe to schole in the dayes. In so moche that on a tyme he sayde to his familiars, when he had gotten a lyttell money, by such occupations, and throwynge it down. Loo Cleanthes is hable to fynde at schole an other Cleanthes, yf hym lusteth.

When one dyd hytte in his teath, that he was very fearfull. Therfore, q he, I synne very lyttel. Undoubted ly suche fearfulness is good, whiche frayeth men from fowle thynges, and maketh them ware and circumspecte.

When he reasoned with a certayn ponge man, whome he sawe, was not very attent, ne ready to heare hym: He asked, whether he perceyued what he sayde

ISOCRATES.

sayd, when the yonge man sayd, yea,
why then, q he, perceyue not I howe
thou doste perceyue.

Socrates.

Socrates the Rhetoricien, who
was so fearefull and tymorouse
of nature, y he durste neuer make
oration openly in ptesence of the peo-
ple, beyng demaunded why, sythe he
hym selfe was not able to make or-
ation in an assemble of people, he yet
taught other: Bycause whetstones, q
he, them selves can not cutte, yet they
make knyfes and weapons sharpe &
able to cut other thynges.

Demaunded, what maner thyng
is rhetorike, he answered, To make
of lytell thynges great, and of great
thynges lytle.

When Socrates sawe one Sopho-
cles the wyter of Tragedies folow-
ynge

PHILOXENVS.

ynge after a very fayre person, with
whose beutye he was taken in loue: he
sayde. O Sophocles, a man oughte
not onely to kepe his handes cōtinēt,
but also his eyes. A sayenge, truely,
not vnworthie for a chrysten man.

Philoxenus.

Philoxenus on a tyme beyng at
supper with kynge Dionisius,
when he espyed that a Mullette
fyshe of an excedyng bygnes, was set
at the kynges mease, where as a very
lytle mullette was set befoze hym, he
toke the litle mullet and layde it to his
eares. At which dede when Dionisius
the kyng had great meruayle, and de-
maunded the cause, why he so dyd: Ju-
my handes, for he, is Galatea, concer-
nyng whome, I fayne wolde haue
asked certaine quetyons of this fyshe.
And

PHILOXENVS.

And he sayth, he knoweth as yet lytle
oꝛ nothyng, by reason of his tender
age, but he hath a great graundfather
he sayth, whiche lyeth nowe in poure
dysche, who can tell very moche of
the mater, yf I myghte talke w
hym. The kynge beyng her-
with delyted, and made
mery, sente hym his
Mullet.

¶ Here endeth the fyfste boke.



Londini in ædibus Richardi
Tauerneri .Cum priuile-
gio, ad imprimen-
dum solum.



ptle
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ure
of



The secōd

booke of the Garden
of wysesdome, toherin are
conteyned wytty, plea-
saunt, and nette say-
enges of renob-
med persona-
ges collec-
ted by

Rycharde Cauerner

Anno. M. D. XXXIX.

*Cum priuilegio ad impri-
mendum solum.*

